

M1579
Friday May 2, 1969
New York City
Group IV

Part One

Mr. Nyland: So, the last evening before the trip tomorrow morning. So it is appropriate that I say certain things about the trip—about the purpose—and of course I have to link it up with a variety of other things. Because the trip is only a part of what we ... what we are trying to do. And it is a question, you see, if you really see the perspective. What are we really trying to do as a Group. Why do we go, even, to the West Coast to start similar activities.

What is it that really interests us: It is entirely our spiritual development. Of course that is, almost I would say the ‘easiest’ way of explaining it. Because whenever one becomes interested in a philosophy and it deepens into a religion or a certain way of developing one’s inner life, then you can say “That is my aim” and it is right—if the emphasis is on leaving the Earth as soon as you can and then ‘hoping,’ I would say, for the best. And the best is that you get a Soul, that’s really the best. Because a Soul is independent of the Earth, and the Soul has two sides. It comes from a region where we live and where we know that, in this particular kind of life and in what we have to deal with and whatever we call bondage—tied down to Earth because ... the way we are we are subject to that law of gravity—and the other side of the Soul is looking towards God or towards a concept of Infinity. And we hope that in the acquisition of a Soul we would have enough freedom to go from one to the other and to ‘step,’ as it were, across a threshold; and that in itself is for a person who wants to live and discovers his life on Earth, that he then has an aim in order to see that that life is given enough attention and that it is placed correctly in relation to his God or to his higher level of Being, or towards an ultimate aim, or towards the wish to understand his Endlessness, or freedom from time, freedom from space.

What it is that is in a Man, then, as a Soul can leave—or perhaps even could stay, but in any event, the idea is to leave—and what does he leave and *can* he leave. The fact that we are on

Earth and that we are bound ... we happen to be here, must of course have a certain meaning. Because you just don't appear on Earth and then disappear. It's not right for one's thought simply to assume that fate placed us here and fate will take us away. Because it's unbecoming to the mind of a Man to try to fool himself like that. So one has to come to the realization that there is a definite reason for being here. And if there is a reason, what is it that makes us stay and live a certain 'length of time' as we call it on Earth, that he doesn't die immediately—than only accidentally sometimes, or those who die young may be loved by the gods.

But most of us apparently are not loved in that sense. We live our ordinary lifespan. Overall it is reduced from two or three hundred ... or nine hundred years to a measly sixty, seventy or eighty; but still we live on Earth for a time-length and for an aim during our life and on Earth, and find on Earth all kind of things we say which 'bind' us or which, of course, are of interest to us ... and in which we *have* to have an interest because we happen to be here, and we're not living on an uninhabited island. We live in a community of people. We have to keep on eating, feeding ourselves by means of dexterities, talents we have and can develop, relationships with other people who influence us and we influence them; and as a group of human beings living sometimes in the city or in the country or wherever and taking a trip every once in a while, all of that is giving in to the necessities of the Earth, and aside from the fact that there is the possibility of a development of one's inner life, it is not so apparent when one becomes engaged in a variety of things that have to do with Earth conditions.

And, I think it's quite right that we have contact with the Earth. Because if there is a certain task to fulfill, we have to understand what it is that we have to do. And then the question is: How do we do it the best. And it is of course again logical to assume that one does it in the best way when you're not particularly attached to what you have to do, and that at times perhaps you can withdraw, either physically or with yourself in your own life as you live it; and not to be touched by that what goes on in the rest of the world and nevertheless seeing it and having to perform certain tasks, but also that one's point of gravity ... that where the law of gravity of the Earth will be attached, is not always on the surface of the world. That would give a person, when the disturbances of the rest of the world around us and the people and the professional occupations start to make inroads on our ... our personality, that then we can say "My point of gravity is not touched." It is somewhere else and it gives me, then, a solidity and, perhaps as a result, a peace of mind; or, if it is deep enough a peace of heart *in* his heart, or maybe a peace of

Being, an actual equilibrium in Being.

So, we need for that a certain amount of information, insight, application, a result, a consideration and a placement of the experiences. You see, it is like a school in which we have to have a contact with the outside world—or even if we don't have it immediately, that we can have it later—and that at the same time when it is a school, that we learn something. So that what we must learn is really two-fold. One is to learn how to develop one's inner life so that that can become the handle of the tool with which we work in outer life. Because that would be right kind of a school ... and there is no use discussing what takes place in education in general, and there is very little use in discussing what the world is like and also whatever pessimistic view one might have; and of course you cannot help noticing it because one is in the midst of it, and to what extent one is drawn to it and to what extent one will also be affected and maybe even be killed by it, it depends sometimes on chance, and sometimes it is a little bit embarrassing not to know exactly what to do about it.

Because the world as a whole, and Mankind, and particularly our present civilization and that what, of course, what we call 'culture' and the level where we live—the materialistic level, the interest in ourselves, the tremendous degrees of selfishness, absolute loving oneself more than anything else, and the neglect of even acknowledging that there might be a God or a spiritual value somewhere—has made us at the present time, in this world, as if a person who wishes to consider his inner life is almost out of place. And that is, you can say, a 'terrible' thing. Because, what are the two people who are in this world who object to the present conditions: On one side there are conservatives who of course have all they wish, and having it they wish to maintain it; on the other side are the rebels who don't have what they think they should have and are vocal. And we have at the present time that kind of a fight in our economy, and the trouble with both is that they don't give a solution.

The conservative holding on to what he has, will of course defend it. He will not be open. He cannot be. If he is open too much he allows something of his conservatism to go, he cannot afford to be too liberal because it might be dangerous for the others who belong to his group, and therefore he would be denounced by them. And if he does, in any event that what is, let's call it the 'hierarchy' and perhaps of power or of money, he would be ousted. He would not be allowed to stay there too long. [Doorbell. aside: Who could that be.] So for his self-protection he has to have an attitude partly of not wishing to understand what goes on, and since he is in power he is

not interested in changing it.

On the other side, those who object—I call them ‘rebels’—can only see that something is wrong and that they don’t get a fair deal, which probably is quite correct. And when there is still poverty, when there is still racial difficulty, when there is still a not-acknowledgment of that what they are in truth entitled to, then of course you cannot blame anyone from saying, “We have tried time and time and time again to educate the class, not above us but separated *from* us by means of power. We are powerless, and only in *one* way can we show: It is to destroy; so that they on the other side will get afraid, and then perhaps will understand what we want.”

Now, in destruction of course there is no solution. In criticizing the existing conditions, there is no solution. In holding onto that what one has without wishing to get out of the way and do something else, there is no solution either. Because the totality of the world is subject to a different kind of a current; which has been set in motion by humanity as a whole, and where we have constantly emphasized the service and the glamour of mammon. We of course have to pay in some way or other; because we have neglected God and His Endlessness and the ultimate direction of the totality of the universe of which the Earth is one, and as long as we keep neglecting it the solution of course will not be found; because there will be constantly the antagonism of one against the other, without coming to a middle ground where both perhaps could agree and understand what is actually taking place.

We are as it were ‘in between’ these two as being in the general public, and there is no power for us; not even in uniting; because those who are in power will prevent that, and those who are rebellious will also ultimately be put into prison, or there will be civil war. And it is not a very nice vision to have, and there is no solution until a solution is offered by those who can understand both sides; and *a priori* it is not to be assumed that one or the other will want to understand each other, and that many times the masses will be engulfed in this simply because they don’t know any better; and they will follow a few who are leaders. Because the promises which have been made by certain dictators, we know well enough where they end. But exactly like the interest in sport will temporarily make you forget that you may be hungry, in exactly the same way when you can yell and cry a little bit, you may also forget your poverty.

What happens to a Man when he is in this world: Exactly when he is growing up and when, in his lifetime he will have to face the conditions of the Earth; and where it is not so easy for him to say “I would like to leave it,” the accent for his life has to be placed somewhere where there is

a reconciliation between his outside and his inner world. That what is needed is the understanding that there's the perfect right for everyone to live and to say so, but then there is ... it is necessary also to lose one's selfishness and that one is willing, then, to give. And that kind of a civil war that's going on at the present time, is exactly the same as what goes on with ourselves. Because that what we are to the outside we don't want to give up, we remain selfish. That what is towards one's inner life is very little understood; than only at times it comes up, and then it is rebellious because it wishes air and it wishes light, and it wishes life and it wishes to be set free.

So, what happens with us—with the necessity of learning: To try to find out what we can do. Because of that the Barn will become ... and is in process of becoming a school. In the Barn I've compared it once with a tree. The roots are in inner life, the branches and the fruits will be in outer life, the trunk is the Barn. We have contact with the outside world intentionally. It is not just working at the Barn. Working at the Barn, some meetings we have, we emphasize the necessity of a development of one's own Conscience. In work in the outside world and remaining in contact with the activities of the Barn, we learn two different things: One is dexterity as required by the outside world as it is; the other is the possibility of returning to one's inner life and to utilize, then, what you might say has been 'created' in order to face outer life better.

That is why we have at the present time, as you know, about ten different Activities going on in different stages of development. And, the trip is one of them. It is a possibility in which one starts to realize that regarding that kind of a trip one goes as a human being and has to meet ordinary conditions in ordinary life, but a little different from usual. And that we go as a Group simply means that there is a possibility that as we go and we see each other and we can have ... and get into each other's hair and have to deal with each other, and have to live with each other a little bit in a car or eating supper—or, as I've said the other day, having to sleep in the rain or we get wood to make a fire with—that all these kind of things will require on the part of those who go, a very definite desire to remain in contact with that what we have been trying to talk about in the sense of Objectivity, in the sense of real life, in the sense of Being. And that *that*, I hope, will never be forgotten, and for that it is good that we have a few meetings on the way to which some of you can come—not entirely; because Osceola is not so easy and Dallas is not so easy, Pittsburgh yes, Santa Fe yes.

The purpose of the trip is exactly the same as the purpose of the Sound Workshop, or the Bakery, or the Railroad Store, or the Bookstore, or the trucking business, or the Pottery, or the Guesthouse, or the Garage. All these things are extensions from us into the outer world. We have to have dealings with outer life. We will learn a little bit, we will be very stupid at times; and at times you can come back to the Barn and you might say be ‘rejuvenated’ recalling what is really your life, and then go out until you acquire dexterities of a different kind than perhaps you now possess ... and such dexterities which belong to the world so that, if you do go out away from the Barn you may be equipped in both ways: That what is required to pay mammon; and that what is required to pay God.

This is the whole aim of this kind of a school. It will grow gradually. When I look last Wednesday and there we sit in a crowded room almost on top of each other; close to a hundred and forty people that evening, and I am aghast at that kind of number and then I say, “What is this we are busy with”—what have we started. And it proves there is a need, it doesn’t mean that that need can be fulfilled. And I am sure that whatever I happen to say, fifty percent perhaps cannot take and don’t want to take; but there will be some who will remember, and for them it has to be given when they really ask. And it is needed in this world to have stability—otherwise you will go under, you just drown, you will be taken up and caught in the maelstrom of this economy—so for that reason it is a good aim to pursue.

But I want to emphasize the necessity of the background of one’s inner life from where ... and that kind of point of gravity, this kind of trip has to be managed. And in the trip, wherever we are on the trip ... I say ‘inside’ the trip—that is, we will be together for ten days, let’s say—there is a unit of that as a Group. That’s why I say ‘inside’: Of that we live for a little while, and there we have to find *in ourselves* that what belongs to the Group as a whole, and that is your responsibility.

Of course we will be reminded time and time again—I know that—but I would like you to have a look at the Barn. Because that stays and that will be maintained also by a few who stay here, and it is the same principle: To hold on to that what is of value in order to become a spendthrift in the rest of the world. To know where, at times when one wishes, one can find God for your own satisfaction; as if at such a time you can be away from the rest of the world; as it were, to ‘recuperate’ and to take in food for yourself and then to go out and work, either professionally in something connected with us, or something that might be connected with the

Activities of ourselves.

And also I would like to tell you that when I come back there will be much more of that kind of organization. There will be much more emphasis on those who come to the Barn to Work, that they work. That there is not going to be, any longer, just happen to come and stay away when they feel like it. When it is a school, it is a school. And then I expect people to live and to work, and I will check on that and I will tell those who don't belong "Don't come back." I will do that when I come back. I will be more in touch with the Activities. We will simplify work in different places where there are Groups; in such a way that perhaps I can ... I can do a little less in that kind of work, and maybe we will build up something here among us, again so as to spread the load, where it is necessary, to communicate more to other people.

But among ourselves, there is going to be Work during the week. There are going to be requirements of people to help the Activities which are ... we are engaged in. The emphasis on making money is a little bit lessened after the trip is over. I expect people who have the time and who are also busily engaged, to try to make time for at least one day during the week to work at the Barn in whatever capacity is possible for them. We will mean ... I mean by that work physically, work on the activities at the Barn which have to be done. Work on ... on the cards, on the index, on the transcriptions, on office work, on correspondence, on printing. All these things have to be considered and maintained and pushed together simultaneously, all on one front. That's the front of our life. We start with one thing, we add a little, we add a little, we continue with everyone until it is proven that it is wrong or that it is useless for the particular purpose. But this spreads as a circle starting when you throw a stone in the water; and *how* will we manage it ... and that's your problem also, not only mine.

And that's why I say opportunities are there. And maybe you don't know enough about it and maybe you don't realize it, and maybe you think it just will continue "la-la-la"—like that—it won't. You have to help. I have threatened many times that if the thing is not alive, it will not be kept alive by me. It will have to be kept alive by all of us, and when there is an influx of people who want to know more about this kind of Work, they are entitled to it. Because that belongs to the outside world and that will ultimately help in order to give for ourselves a certain sense of equilibrium and for them perhaps more understanding; and that actually then a community, if it can be divided over different parts of the country, even, could help to settle certain things in the right way. Whatever that may be as an aim and whatever far-fetched it may

be, there is a definite reason why one Works on oneself.

Don't neglect the Barn when it gives opportunities for your Work. Don't just consider it as something, "Oh, it will go on." But, you have not used it enough. There still has been much too much superficiality. "I cannot make it, therefore I'm sorry." "I have to watch for the children, so I cannot come." "I have to go out of town because my father is sick," or "I have to have a tooth pulled." Or whatever your excuses have been ... and I'm telling you quite honestly: Unless you can consider this Work really of value, again and again I say "You don't belong there." Whatever it is that you then become as a supporting cell, you can be. I have no interest in them—not in those—and we will make selections gradually. I cannot waste my time anymore, and I don't want to.

More than enough has been said. Lots and lots of material and information is available to you. I cannot tell you that you have to study. I cannot make you drink, even if the water is right there. Something in you has to be born, realizing that it is necessary for you *in this world*. You grow up in this world when I die, and you have to face it. What will become of you. Where will your life be. Where will your anchorage be. What is it in you that you want to build *now*—what I call 'solidity.'

And it is that serious—that I say it at this last evening here in New York. Because tomorrow we'll be gone for five weeks or so, and there will be a little while that you won't hear my voice, than only on a little bit of a tape. Try to remember. Try to remember—if you want to pay attention to what I'm saying. I would almost say it depends a little bit on that. And it is quite logical that when I talk, that I become a little bit more of a center; and that for that reason, when I see people come to Groups and they want to have some satisfaction and they want to know a little bit about what ... what to do about their life and how to Work and so forth, of course it's logical I talk about it—naturally, because that happens to be my particular aim and it happens to be the circumstances under which I now happen to live.

And also I tell you, it is that kind of a task which I take on willingly. It would be so much easier for me to do different work. But it is necessary for this world, much more necessary even than during the time when Gurdjieff was alive. It was a little simpler then, and now it is much, much worse and now it is much more needed. Because if you don't realize that you will be sucked in, and you will go down with the current. And God forbid, when you once know how to hold on to something that can keep you alive—really keep you alive—then you're a fool if you

don't take it.

And of course you can say it's my opinion and of course you don't have to believe me, and of course you can follow whatever reasoning you wish to follow in your own mind. And, you're entitled completely. Because I'm not trying to convince you in any way whatsoever. I just hold up in front of you something that I think is a worthy aim, and then if you wish you can come and you can Work. And, there will be no end to Work as long as you live on Earth; because *you* will make the variations on the melodies of Objectivity, maybe there are twenty-seven of them, and if you really can count well there are eighty-one.

So this is to the future, trip or no trip.

Part Two

Mr. Nyland: We shouldn't make it too late, because we have to get up early tomorrow morning. At least you should have a little bit of sleep, otherwise you won't be able to drive four hundred miles.

When Gurdjieff talks about meeting a comet which crosses the path of the Ship Karnak and the Captain explains a variety of things and Hassein and Beelzebub sit upstairs talking with their minds under the Etherokrilno waiting for the Zilnotrago to disappear and they talk about Ships—their methods of Work, cumbersomeness and the rest—what does it mean. We're busy on our particular road. We've set certain things in motion in our lives; not only that we're attached to it, but we have an aim with it. And sometimes we're not so dumb—we follow it, we want to do it—and then all of a sudden something happens. What happens when there is a comet. It's our own equilibrium which is disturbed. It is that what comes in the midst, even, of your ordinary life when you want to work ordinarily. When you want to accomplish something, something happens. 'Accidentally,' we say. It is something that happens to come in and disturbs you; and then you have a plan and you have to change it, and you don't want to change it because you are attached to it. You want to continue with yourself as you are because you believe in yourself, at times even you think you know. And something unforeseen happens—no one could predict it, out of the blue sky, accidentally—or you accidentally have to meet certain conditions which you have not foreseen. You could not think about all of them and they happen, they come, they disturb you.

That's your Zilnotrago. That's the way it starts to affect you as a living creature: In

producing conditions and circumstances which are poisonous for you. Poison in this case means they destroy you. That's the result of any kind of a poison that we know about. They upset the conditions as they are and they destroy the cells; so that if the poison is strong enough there are not enough live cells left for containing life, and life must leave.

When conditions are poisonous for one's aim, when one has an aim in ordinary life and one is upset, things don't go the way you would like them to go. And, it's not your fault. Because you don't find anything to accuse yourself, nevertheless something has happened and you don't know many times why. All of a sudden in the midst of something you're doing, a thought appears, a little destructive thought, a thought you don't want, a thought you have already forgotten a long time, and, for some reason or other it happens to come back. What does one do in such a case. Because you are affected, and you cannot immediately say "Don't" ... "Don't think about it." Because I think about it ... and you shouldn't feel it because I feel it; and I'm then in the midst of an ordinary affair and I am entitled to pursue it and I know that I have certain limitations, but these kind of things happen to come without my knowledge at all, and I don't know why they should even happen to me.

Because I am an ordinary person and I'm honest and I keep on working with my ordinary life and I fulfill the tasks that I have set ... set out for me, and I earn my money and I realize that when I do this-and-that that it *ought* to be all right. Then I meet someone—my boss, let's say—and I'm busily engaged in something, and he comes and checks up on me and he tells me, "How many..." Supposing you are doing certain things and you give a number thinking it's all right—"Ten," let's say—so he takes a piece of paper and a pencil and he starts figuring out so many this and that and so forth, and he comes to the ... to the realization that you should have done twenty in one hour, you only did ten. And he puts that next to you and says, "Look," and then he walks away and you have no chance to explain. And he's wrong because you originally didn't really mean ten—you only guessed at it; it may have been fifteen, maybe seventeen, who knows—but he has no right to figure it out, because you are honest and he should know. And that is where it starts—this disbelief in other people. Because they are superficial even when you wish to be honest and genuine and sincere. They don't understand you, and you cry out because you don't want that. You want people to understand you. You want to go on the way, you are going and then this boss in the form of Mr. Zilnotrago comes into your life and he poisons your whole afternoon.

Such influence little things—or even big things—have on one, and how little do we know how to meet them. What’s the recipe that Gurdjieff gives: “Let’s talk about Ships. Let the Zilnotrago disappear, if you fight against it there’s too much friction. If you try to get out of the way it is a long detour and you don’t get anywhere and it is wear and tear on you, if we wait we can because it won’t last forever.” And the impressions that have been made on me in my mind are not so indelible, and how do I get rid of them? By trying to Wake up.

When the initial impact of such a thing has happened; when I’m not so direct under the influence anymore; when I have an idea perhaps I could do something about it instead of fulminating against conditions as they have been presented to me, and which logically I’m affected by and also adversely, and for which I have a right to criticize them because why do they come in to me—I, who am honest—then to let it go, then to simply say “Yes, it’s me reacting.” It is *me* reacting. I am affected—it’s true, I am affected. I may have thought that I was better, but I’m not. I may have thought that I could have overcome *any* form of Zilnotrago because “I am...,” and you’re not. The realization of that is *that* kind of honesty. Not the honesty in your work or what you’re doing. The honesty regarding yourself and to make sure that that what you are is not reacting to the outside conditions as you always do—you introduce if you can, if you happen to think about it.

And this will happen many times on the trip: That you will react quite automatically. And maybe when you sit in the car and are not driving it, and then you come to yourself a little bit and you go back over what has happened, how you were—and you talked to the gasoline man; and how you yelled at so-and-so when it wasn’t necessary; and how stupid remarks you have made about a cow on the road or the scenery which everybody is seeing anyhow—somehow ... somehow your behavior, that what then has come out, you think ... all of that belongs to your Zilnotrago when you try to rationalize, and you stop it when you stop the Ship to be able to remember yourself.

These are the times that I think are very important. They are so simple, and all that is necessary is to say: “There is a method. I am different from what I thought. Maybe I didn’t even accept myself as I was.” Maybe I was identified with what I wanted to do—and quite rightly because I earn my money that way, and I am conscientious in ordinary life and I want to do it right—and then some kind of a stupid fool who happens to be my boss comes and checks up to me—What does he think!—and then... But I am that way and my whole conversation, the

rationalization—all of that, it belongs to me. At such a time if you could look at Beelzebub, if at such a time you could imagine that you were little Hassein. If you could remember that maybe at that time Beelzebub says, “Come upstairs. Come and talk with me a little bit.” And maybe Hassein can say, “Dear Grandfather, tell me about the Zilnotrago of those slugs.”

You see what is needed: That kind of simplicity with which you set out on a trip, with which in the morning you come to yourself hoping that you have rested well enough in the sleeping bag; and that conditions were not too bad or too adverse for one, and that you actually can get hold a little bit of yourself and that you start that day on a good enough level. It’ll go down soon enough, start as high as you can. Make an attempt. Try to take a task when you wake up in the morning. Maybe if the Sun kisses you awake, who knows what can happen when you introduce that kind of a newness in a trip, even. Who knows; that when you have a little sign on the door of the car—‘Beware’—and you say “Beware, of what” so it must be a mistake and you say it means ‘Aware,’ it’s ‘beware’ outside, it’s ‘Aware’ inside. That’s how you drive: Beware of the Zilnotrago, be Aware inside when you are free. Take a little task. Try to remember whatever you can.

Come to yourself, don’t let this, now, stay only on the surface. What does one do when you want to have something penetrate you. When you want to think and your mind ... you want your mind to think, the thoughts are there—you frown, you really concentrate, draw your eyes together almost—what do you do with your heart. You hold your hands ... and you hold your hands in front of yourself and then you want to keep in what is in your heart. Because you don’t want it to go out. That is how you come to yourself. *This* is when you open the door. *This* is when you say, “Yes, Grandfather, let’s go upstairs.”

This is when you start the trip. This is *now* as you listen to a few simple words. They are very simple. There is nothing special about it. And no particular deep thought, no philosophy, no theory, no Hydrogens, not even a consideration of the Impartial Mentation on the mountain pass. It is just a little postscript to the end of this period when we start, tomorrow, on a new little bit of a cycle both for us on the trip, also for those who stay it’s a new cycle for them.

How will we start, at what point. At the point ‘1’? ‘4’? At the point ‘9’ coming out of the previous cycle, being completely fed with that and having in one the composition of ‘9’—three to the third power, Man as he should be—for one moment to be real. For one moment in which everything you are, your whole personality has become One, *that* is ‘9’ for us. Because, from

there we go to '1' again. We don't forget the law of phenomena, but for one moment we steal the fire of Heaven, and, like Prometheus we bring it down to Earth.

I hope you will remember this trip. I hope you will get from it what you rightfully can expect, and that when it's over you won't be disappointed. I hope it will give you manna from Heaven, ambrosia from the Gods, and nectar from the Sun.

To the trip.

End of tape